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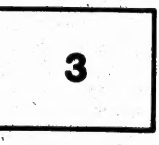

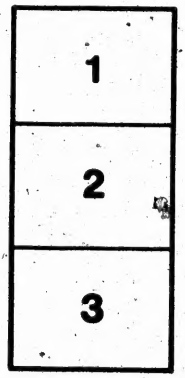

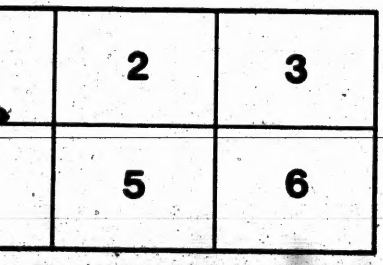

A CATECHISM;

OR,

AN ABRIDGMENT

OF

THE CHRISTIAN DOCTRINE:

NEWLY REVISED AND CORRECTED,

FOR THE USE OF

THE DIOCESS OF MONTREAL.

MONTREAL:

PRINTED BY ROLLAND & [illegible]

St. Vincent Street, [illegible]

1836.

APPROBATION.

We permit the Faithful of our Diocese the use of this Catechism, entitled "*An Abridgment of the Christian Doctrine.*"

† J. J. Lartigue,

Bishop of Montreal.

Montreal, Nov. 6. 1838.

BR(5)
238.2
C125

Holy days of Obligation throughout the Diocese of Montreal.

All Sundays.
The Circumcision of our Lord, *Jan.* 1.
The Epiphany of our Lord, *Jan.* 6.
The Annunciation of the B. V. M. *March* 25 *
The Ascension of our Lord.
Corpus Christi Day.
S. S. Peter and Paul, *June* 29.
All Saints' Day, *Nov.* 1.
The Conception of the B. V. M. *Dec.* 8.
Christmas Day, *Dec.* 25.

Solemnities removed to the Sundays.

The first Sunday in February—the Purification of the B. V. M.
The first Sunday after the 19th of February—St. Matthias.
The first Sunday after the 19th of March—St. Joseph.
The first Sunday in May—St. Philip and St. James.
The first Sunday after the 20th of June—St. John Baptist.
The first Sunday after the 16th of July—St. James.

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* When the feast of the Annunciation is removed to another day than the 25th of March, it is a fasting day.

The first Sunday after the 23d of July—St. Ann.

The first Sunday after the first of August—St. Lawrence.

The first Sunday after the 15th of August—the Assumption of the B. V. M.—St. Bartholomew.

The first Sunday after the 22d of August—St. Lewis.

The second Sunday in September—the Nativity of the B. V. M.

The first Sunday after the 16th—St. Matthew.

The first Sunday after the 23d—St. Michael.

The first Sunday after the 24th of October—St. Simon and St. Jude.

The first Sunday after the 19th of November—St. Andrew.

The Sunday before the Conception—St. Francis Xavier.

The Sunday before Christmas-day—St. Thomas.

Particular Feasts falling on the Sundays.

The third Sunday after Easter—the Holy Family of Jesus, Mary, Joseph.

The second Sunday in July—the Dedication of the Catholic Church.

Fasting Days.

All the days in Lent, except Sundays.

2. The Ember days, or.
The Wednesdays, Fridays, and Saturdays next following the first Sunday of Lent.
Whit Sunday.
The Exaltation of the Holy Cross, and the third Sunday of Advent.

3. The following Eves and Vigils.
Of Christmas day.
Of Whit Sunday.
Of St. John Baptist.
Of St. Peter and St. Paul.
Of St. Lawrence.
Of the Assumption of the B. V. M.
Of St. Matthew.
Of St. Simon and St. Jude.
Of all Saints.
Of St. Andrew.

N. B.—If any of these Eves fall upon a Sunday, the fast day is to be kept on the Saturday before.

When the solemnity of a feast is translated to the Sunday, the fast is kept on the Saturday, the eve of that feast.

If the feast fall on Saturday, the fast day is kept on Friday.

Days of abstinence from flesh meats, though not fasts.

1. All Sundays in Lent.
2. [illegible] day, unless it falls on Sunday or Monday.

3. Rogation days, being the three days before Ascension day.
4. All Fridays' throughout the year.
5. All Saturdays, except from Christmas day to the solemnity of the Purification.

N. B.—If Christmas day falls on Friday or Saturday, it is not kept with abstinence from flesh.

MORNING PRAYER.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and undivided Trinity, now and for ever. Amen.

℣. Come O Holy Ghost! fill the hearts of the faithful, and kindle in them the fire of thy love.

℟. Send forth thy spirit, and they shall be created.

℣. And thou shalt renew the face of the earth.

[Place yourself in the presence of God, and adore him with the most profound humility.]

Let us pray.

O my God, I adore and love thee with all my heart. I return thee thanks for the innumerable favours and benefits which I have received from thy infinite goodness

and mercy, especially for having preserved me this night.

O my God, amiable above all things, I repent and am sorry for having offended thee, for thy own sake; be pleased to grant that I may spend this day well, and rather die than commit any mortal sin.

O my God, as I aim at nothing but to please, love and serve thee, grant, I beseech thee, that whatever I do this day may be acceptable to thee, and vouchsafe to direct all my actions to thy honor and glory.

O holy Virgin, I put myself entirely under thy protection.

O my good Angel, be thou also my protector, and pray to God to grant that I may do his holy will in all things.

The Lord's Prayer.

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us

Heaven now, and at the hour of our death. Amen.

The Apostles' Creed.

I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into Hell; the third day he rose again from the dead; He ascended into Heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the Living and the Dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Confession, or General Confession.

I confess to Almighty God, [illegible] blessed [illegible] to blessed Michael, the [illegible] to blessed John the Baptist, [illegible] Apostles, Peter and Paul, and to [illegible] that I have sinned [illegible] my fault, through my most [illegible]

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord give me pardon, absolution and remission of all my sins.

The Ten Commandments.

I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have any strange Gods before me: Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth below, or of things that are in the water under the earth: Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the crimes of the fathers upon their children, to the third and fourth generation of those that hate me: and shewing mercy to thousands of those that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III. Remember thou have holy the

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not desire thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods.

The Commandments of the Church.

1. To keep certain appointed days holy; with obligation of resting from servile works.

2. To hear mass on Sundays and holidays of obligation.

3. To keep fast in Lent, the Ember days, and vigil of certain festivals; and to abstain from flesh on Fridays and Saturdays, (excepting in this Diocess, the Saturdays between Christmas and Candlemas,) and on the other appointed days of abstinence.

4. To confess our sins to our pastor, or other priest duly authorised, at least once a year.

5. To receive the blessed Sacrament and [illegible] Easter, or thereabouts.

6. Not to marry within certain degrees of kindred, nor privately without witness, nor to solemnize marriage at certain prohibited times.

[illegible]

ruths the Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

An act of Hope.

O my God! relying upon thy goodness and promises, because thou art infinitely good and merciful, I hope to obtain pardon for my sins, and life everlasting, through the merits of Jesus-Christ.

An Act of Charity.

O my God! I love thee above all things with my whole heart and soul, purely because thou art infinitely amiable and deserving of all love; I love also my neighbour as myself, for the love of thee.

Act of Contrition.

O my God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease thee, my God, who art most deserving of all my love, for thy most amiable and adorable perfections, and I firmly purpose, by thy holy grace, never to offend thee, and to do penance.

The Angelus Domini.

1. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

℟. Behold the handmaid of the Lord; be it done unto me according to thy word. Hail Mary, &c.

3. And the word was made flesh: and dwelt among us. Hail Mary, &c.

℣. Pray for us, O Holy Mother of God,

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ thy son, hath been made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May thy divine assistance remain always with us. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Prayer before Meat.

Bless, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Christ our Lord. Amen.

Prayer for night.

In the name of the Father, &c.

Blessed be the holy, &c. as in morning prayer.

Come O Holy Ghost, &c. as in page 6.

O Almighty and Eternal God, prostrate at the feet of thy holy and dreadful Majesty, I adore thee with all possible respect; I believe and hold for certain, all thou hast revealed to thy holy Church. I hope in thy infinite goodness and mercy, and love thee with all my heart.

O my God I give thee thanks through Jesus Christ, my only hope, for all the favours thou hast been pleased to bestow on me, especially for creating me to thy own image and likeness, for redeeming me with thy Son's precious blood, for making me a christian and preserving me this day. Therefore I beseech the blessed Virgin, and all the saints to give thee thanks for me, for ever and ever. Amen.

O my God, give me grace to know wherein I have offended thee, and give me repentance for my sins.

Because all these sins displease thee, O Sovereign Goodness, I am heartily sorry for having committed them; I most humbly ask pardon for them, and promise, by the help of thy grace, not only to avoid these faults for the future, but also to do penance for them.

I can do nothing without thee; assist me, O Lord; destroy by thy invincible power, this wicked inclination which prompts me to evil, and preserve me from all relapses.

O most holy Virgin, who hast had the happiness of being the mother of God, by giving part of thy body to clothe the eternal Word with thy humanity, pray for me now, and at the hour of my death.

O Angel of God, who hast care of me by order of the divine providence, enlighten my mind, protect my heart, and guide all my actions. Amen.

Our Father, &c. Hail Mary, &c. all as in morning prayer.

A Prayer before Catechism.

In the name of the Father, &c.

Blessed be the holy and undivided Trinity now and for ever. Amen.

O Come, O Holy Ghost, fill the hearts of the

V. Send forth thy spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Let us Pray.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same holy spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts, through Jesus Christ our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth one God for ever. Amen.

A Prayer after Catechism.

Lord Jesus Christ, Son of the living God, we beseech thee through thy holy cares and pastes, through thy innocent death and glorious resurrection, be gracious and merciful unto us and all sinners: O Jesus! hear us; O Jesus! save us; O Jesus! have mercy upon us, and strengthen our faith, increase our hope, and make us perfect in the love of God, and of our neighbour; that in this life we may serve thee alone in true justice, and for ever extol and praise thee with all the saints in heaven.

Direct, we beseech thee, O Lord, all our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always

begin from thee, and by thee be happily ended, through Jesus Christ our Lord. Amen.

May the divine mercy always reside with us. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

ABRIDGMENT

OF

CHRISTIAN DOCTRINE.

PRELIMINARY QUESTIONS.

Q. Are you a Christian?
A. Yes, by the grace of God.
Q. By what were you made a Christian?
A. By Baptism.
Q. What is the mark of a Christian?
A. The sign of the cross.
Q. Make the sign of the cross.
A. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
Q. Why do you make the sign of the cross?
A. To beg that Jesus Christ, by his cross and passion, may bless and protect us.

CHAP.

Q. To whose likeness did he made you
A. To his own image and likeness.
Q. Is this likeness in your body or in y
soul?
A. In my soul.
Q. In what is your soul like to God?
A. Because my soul is a spirit endow
with understanding and free will, and is
mortal, that is to say, it can never die.
Q. In what else?
A. That as in God there is but one G
and three persons, so in man there is one
and three powers.
Q. Which are the three powers?
A. Will, memory and understanding.
Q. Which must we take most care of;
body or our soul?
A. Of our soul.
Q. Why so?
A. Because what will it avail a man
gain the whole world, and lose his own so
Mat. xvi. 26.
Q. What must we do to save our souls?
A. We must worship God by faith, ho
and charity; that is, we must believe in hi
hope in him, and love him with
Q.
A.
church of God,

numerable miracles, and illustrated by the li-
and deaths of innumerable saints.

CHAP. II.—THE APOSTLES' CREED.

Q. What are the chief things which God
aches?

A. They are contained in the Apostles'
eed.

Q. Say the Apostles' Creed?

A. I believe in God, &c. as in page 8.

Q. What does the Creed contain?

A. It contains the principal mysteries of re-
gion and other necessary articles.

Q. What do you mean by mysteries of reli-
on?

A. I mean truths of religion which we do not
comprehend.

Q. Are we obliged to believe truths of religion
we do not comprehend?

A. Yes; because God has revealed them,
ho is truth himself, and cannot deceive or be
ceived.

Q. Which are the principal mysteries of reli-

A. The principal mysteries of our religion
the unity and trinity of God, the
and

A. It means there is but one God, and [illegible] cannot be more Gods than one. [illegible] iv. 6.

Q. What means the trinity of God?

A. It means there is one God in three persons, the Father, the Son, and the Holy Ghost.

Q. What means the incarnation?

A. The Son of God made man for our redemption.

Q. What is the mystery of the redemption?

A. Christ crucified for us.

The first article of the Creed.

Q. Which is the first article of the Apostles' Creed?

A. I believe in God the Father Almighty, Creator of heaven and earth.

Q. What is God?

A. God is a spirit [illegible] Lord of all things.

Q. Why is he called almighty?

A. Because he can do all things [illegible] he chooses, and nothing is hard or impossible to him.

Q. Why is he called creator of heaven and earth?

[illegible] and all things, out of nothing, by his word.

Q. Had God any beginning?

A. No; he always was, and always will

Q. Where is God?

A. God is every where.

Q. Does God know and see all things?

A. Yes; he does know and see all things.

Q. Has God any body?

A. No; God has no body; but is a pure

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more persons than one in

A. Yes; in God there are three persons.

Q. Which are they?

A. God the Father, God the Son, and God

Q. Are they not three Gods?

A. No; the Father, the Son, and the Holy

are all but one and the same God.

The Second Article.

Q. Which is the second article of the

A. I believe in Jesus Christ his only Son, our

Q. Why is he true God?

A. Because he hath the nature of God, perfectly equal to him, being of the self same substance with God the Father.

Q. Why is he true man?

A. Because he hath taken the nature of man, being the son of the blessed Virgin Mary, and hath a body and soul like ours.

Q. Was Jesus Christ always God?

A. Yes; he was always God, equal to his father from all eternity.

Q. What is always mean?

A. Nay; but only from the time of his incarnation, when he came down from heaven for our redemption.

Q. How many natures are there in Christ?

A. Two; the nature of God, and the nature of man.

Q. How many persons are there in Jesus Christ?

A. Only one; which is the person of God the Son.

Q. Why was he made man?

A. To save us from sin and hell.

The Third Article.

Q. Which is the third article of the Creed?

A. He was conceived by the Holy Ghost, born of the Virgin Mary.

How was Christ made man?

He was conceived and made man, by the power of the Holy Ghost, in the womb of Virgin Mary, without having any man for father.

Where was our Saviour born?

In the town of Bethlehem.

Upon what day was he born?

Upon Christmas-day.

The Fourth Article.

Which is the fourth article of the creed?

He suffered under Pontius Pilate, was crucified, dead and buried.

What did Christ suffer?

A bloody sweat, whipping at the pillar, crowning with thorns, and the carriage of the cross.

Where was he crucified?

He was nailed to a cross, and died between two thieves.

Why did he suffer?

Upon what day did he suffer?

Where did he suffer?

Why do Catholics make the sign of the cross in the name of the Father,

Trinity, and that the second person [illegible]
[illegible]

Q. What puts us in mind of the [illegible]
Nativity, when we make the sign of the
cross?

A. These words in the name of the
Father, and of the Son, and of the Holy
Ghost.

Q. What puts us in mind of Christ's being made
man, and suffered on a cross?

A. The very [illegible] signing ourselves
with the sign of the cross.

The Fifth Article.

Q. Which is the fifth article of the
Creed?

A. He descended into hell; the third day
he rose again from the dead.

Q. Whither did the soul of our Saviour
go when he died?

A. His soul went down into that part of hell
called Limbo?

Q. What do you mean by Limbo?

A. I mean a place of rest, where the
souls of the saints were before the coming of
Christ.

Q. Did none go up to heaven before him?

A. No; they expected him as every [illegible]

Q. What means, the third day he rose again from the dead?

A. It means, that after he was dead and had lain part of three days, he raised himself, glorious and immortal, to life again on the third day.

Q. On what day did Christ rise again from the dead?

A. On Easter-day.

Q. Which is the sixth article of the creed?

A. He ascended into heaven, sits at the right hand of God the Father Almighty.

Q. When did our Saviour go up to heaven?

A. Forty days after he rose again.

Q. Why is he said to sit at the right hand of God the Father? Has God the Father any hands?

A. No; but the meaning of the word is, that Christ, as man, occupies the next place to God in heaven, and as God, is equal to his Father in all things.

Q. On what day did our Saviour go up to heaven?

A. From thence he shall come to judge the living and the dead.

Q. Will Christ ever come again?

A. Yes; he will come down from heaven at the last day to judge all men.

Q. What are the things he will judge?

A. All our thoughts, words and works.

Q. What will he say to the just?

A. Come ye blessed of my Father, possess the kingdom which is prepared for you. Mat. 25 c. 34 v.

Q. What will he say to the wicked?

A. Go, ye cursed, into everlasting fire, which was prepared for the devil and his angels. Matt. 25 c. 41 v.

Q. Shall not every man be judged at his death, as well as at the last day?

A. Yes, he shall.

Q. As every one is judged at the hour of death, what needs a general judgment?

A. That the providence of God, which allows the good to be afflicted, and the wicked to prosper, in this life, may appear just before all men.

The Eighth Article.

Q. Which is the eighth article of the Creed?

A. I believe in the Holy Ghost.

Q. Who is the Holy Ghost?

A. He is the third person of the blessed Trinity.

Q. From whom doth he proceed?
A. From the Father and the Son.
Q. Is he equal to them?
A. Yes; he is the same Lord and God as they are.
Q. When did the Holy Ghost come down on the Apostles in fiery tongues?
A. On Whit-Sunday.
Q. Why did he come upon them?
A. To enable them to preach the Gospel and plant the Church.

The Ninth Article.

Q. Which is the ninth article of the Creed?
A. I believe in the Holy Catholic Church; the communion of saints.
Q. What is the Catholic Church?
A. All the faithful under one head.
Q. Who is that head?
A. Christ Jesus our Lord.
Q. Has the Church any visible head on earth?
A. Yes; the Bishop of Rome, who is the successor of St. Peter, and commonly called the Pope.
Q. Why is he called the Pope?
A. Because the word *Pope* signifies *Father*; and the Bishop of Rome, as Head of the whole visible Church, is the common Father of all the faithful.

Q. Has the Church of Christ any marks which you may know it?

A. Yes; it has these four marks; it is one, it is holy, it is catholic and apostolical.

Q. How is the Church one?

A. Because all its members agree in one faith, are all in one communion, and are under one head.

Q. How is the Church holy?

A. By teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of so many thousands of her children.

Q. How is the Church catholic or universal?

A. Because she subsists in all ages, teaches all nations; and maintains all truth.

Q. How is the Church apostolical?

A. Because she comes down by a perpetual succession from the apostles of Christ, and has her doctrine, her orders, and her mission from them.

Q. Can the Church err in what she teaches?

A. No; she cannot err in matters of faith.

Q. Because Christ has promised [illegible] church; and that the Holy Ghost [illegible]

with her all truth; and that he himself will
dwell with her forever.

The Communion of Saints.

Q. What is meant by the communion of
saints?

A. That in the Church of God there is
communion of all holy persons in all holy
things.

Q. And have we any communion with the
saints of heaven?

A. Yes, we communicate with them, as
fellow-members under the same head,
even Christ, and we are helped by their

Q. And are the souls in purgatory helped by
our prayers?

A. Yes, they are.

Q. What do you mean by purgatory?

A. A middle state of souls, suffering for a
time, on account of their sins.

Q. In what cases do souls go to purga-
tory?

A. When they die in lesser sins, which
we call venial; or when they have not ful-
filled the justice of God for those mortal
sins of which they have repented, and not

Q. How do you prove there is a purga-

A. Because the

It is not all we commit deserved.

How many kinds of actual sin are

Two; mortal and venial sins.

What is mortal sin?

That which kills the soul and deserves

How does mortal sin kill the soul?

By destroying the life of the soul, which

The Eleventh Article.

Which is the eleventh article of the

The resurrection of the body.

What means the resurrection of the

That we shall rise again with all those

ies at the day of judgment.

Which is the twelfth article of the

Everlasting.

What means life everlasting?

A. To see, love and enjoy God for ever more.

Q. And shall not the wicked also live for ever?

A. They shall be punished for ever in the flames of hell.

CHAP. III.—THE LORD'S PRAYER.

Q. Will faith alone save us?

A. No; it will not, without good works.

Q. Can we do any good work towards our salvation, of ourselves?

A. No; we cannot without the help of God's grace.

Q. What do you mean by grace?

A. A supernatural gift of God, dwelling by him for our sanctification, and to enable us to merit heaven.

Q. How may we obtain God's grace?

A. By prayer and the Holy Sacraments.

Q. What is prayer?

A. It is the raising up of our mind to God, whereby we beg for good things, and be freed from evil.

Q. What think you of those who at their prayers think not of God nor of what they say?

A. If those distractions are wilful, such prayers instead of pleasing God, offend him.

Q. Which is the best of all prayers?

A. The Lord's prayer.

Q. Who made the Lord's prayer?

A. Christ our Lord.

Q. Say the Lord's prayer?

A. Our Father, &c. See page 7.

Q. Who is it that is here called Our Father?

A. God, who made us all, and who, by his grace, is the Father of all good Christians.

Q. Why do you say our Father, and not my Father?

A. Because we are not to pray for ourselves alone, but for all others.

Q. What do we pray for when we say, Hallowed be thy name.

A. That God may be honoured and served by all his creatures.

Q. What means, Thy kingdom come?

A. We pray that God may come, and be king in all our hearts by his grace; and bring us hereafter to his heavenly kingdom.

Q. What means, Thy will be done on earth as it is in heaven?

A. That God would enable us by his grace to do his will in all things, as they blessed do in heaven.

Q. What means, Give us this day our daily bread?

A. We beg of him to grant us all necessaries for soul and body.

Q. What means, Forgive us our trespas-

as as we forgive them that trespass against us?

A. We beg that God would forgive us our sins as we forgive others the injuries they do us.

Q. What means, lead us not into temptation.

A. That God would give us grace not to yield to temptation.

Q. What means deliver us from evil?

A. We beg that God would free us from all evil of soul and body.

Q. May we desire the saints and angels to pray for us?

A. Yes; we may.

Q. How do you prove that the saints and angels can hear us?

A. There shall be joy before the angels of God upon one sinner doing penance. St. Luke, xv. ver. 10.

Q. What is the prayer to our blessed Lady, which the church teaches us?

A. The Hail Mary.

Q. Say the Hail Mary?

A. Hail Mary, &c. See page 7.

Q. How many parts are there in the Hail Mary?

A. Three parts.

Q. Who made the two first parts?

A. The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.

Q. Who made the third part?

A. The Church of God; against those who denied the Virgin Mary to be the Mother of God.

Q. Why say you the Hail Mary so often?

A. To put us in mind of the Son of God being made man for us.

Q. For what other reasons?

A. To honour the blessed Virgin, Mother of God, and to beg her prayers for us.

CHAP. IV.—THE TEN COMMANDMENTS.

Q. How many Commandments are there?

A. Ten.

Q. Who gave the ten commandments?

A. God himself in the old law, and Christ confirmed them in the new.

Q. Which is the first commandment?

A. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not adore them, nor serve them.

Q. What are we commanded by this?

A. To believe, hope, love, and serve the true and living God, and no more [illegible]

Q. What is forbidden by this commandment?

A. To worship false gods or idols, or to give any thing else whatever the honor which belongs to God.

Q. What else is forbidden by this commandment?

A. All false religions and dealing with the devil; and enquiring after things to come, by fortune-tellers, or superstitious practices.

Q. What else?

A. All charms, spells, and heathenish observations of omens, dreams, and such like fooleries.

Q. Does this commandment forbid the making of images?

A. It forbids making of them so as to adore and serve them; that is, it forbids doctoring them out.

Q. Does this commandment forbid all honour and veneration of the saints and angels?

A. No; we are to honour them as God's special friends and servants, but not with the honour which belongs to God.

Q. And is it allowable to honour relics, crucifixes and holy pictures?

A. Yes; with an inferior and relative honour, as they relate to Christ and his saints, and are memorials of them.

Q. May we use prayers to relics and images?

A. No, by no means; for ther have no life r sense to hear or help us.

Q. What is the second commandment?

A. Thou shalt not take the name of the Lord hy God in vain.

Q. What are we commanded by the second ommandment?

A. To speak with reverence of God and ll holy things, and to keep our lawful oaths and owe.

Q. What are we forbid by it?

A. All false, rash, unjust and unnecessary aths, as also cursing, blaspheming, and profane words.

Q. What is the third commandment?

A. Remember that thou keep holy the Sabbath day.

Q. What are we commanded by this?

A. To spend the Sunday in prayer and other religious duties.

Q. What do you mean by religious duties?

A. Hearing mass and sermons, going to the sacraments, and reading good books.

Q. What are we forbidden by this command-ment?

A. All unnecessary works and sinful profanation of the Lord's day.

Q. What is the fourth commandment?

A. Honour thy father and thy mother.

Q. What are we commanded by the fourth commandment?

A. To love, honour and obey our parents in all that is not sin.

Q. What is forbidden by this commandment?

A. All contempt, stubbornness, and disobedience to our lawful superiors.

Q. Are we commanded to obey only our father and mother?

A. Not only them, but also our bishops, pastors, magistrates and masters.

Q. What are the chief duties of parents and superiors?

A. To provide for their children, to instruct them and all others under their care, and to lead them to God, by word and example.—I. Tim. v. 8.

Q. What are the duties of subjects to the temporal powers?

A. To be subject to them, and to honour and obey them, not only for wrath but also for conscience sake, for so is the will of God. I. Pet. and Rom. 13.

Q. Does the Scriptures require any other duty of subjects?

A. Yes; to pray for kings, and for all who are in high station, that we may lead a quiet and peaceable life. I. Tim. 2.

Q. Is it [illegible] the authorities [illegible]

contempt or disrespect of those who rule over us?

A. Yes; St. Paul says, let every soul be subject to higher powers; he that resisteth the power, resisteth the ordinance of God: and they that resist, purchase to themselves damnation. Rom. 13.

Q. What are the chief duties of servants and apprentices to their masters?

A. To be obedient in all that is not sin, to be respectful and faithful to them, in their services, and not to suffer their masters to be injured in their property by any person. Eph. 6. Col. 3.

Q. What is the fifth commandment?

A. Thou shalt not kill.

Q. What are we forbidden by this commandment?

A. All wilful murder, hatred and revenge.

Q. Does it forbid striking?

A. Yes; as also anger, quarrelling, and injurious words.

Q. What else?

A. Giving scandal and bad example.

Q. What is the sixth commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden by this?

A. All kinds of sins of uncleanness with [illegible]

Q. [illegible]?

A. All other kinds of immodesties, by kisses, touches, looks, words, or actions.

Q. What ought we to think of immodest plays and comedies?

R. That they are also forbidden by this commandment; and it is sinful to be present at them.

Q. What is the seventh commandment?

A. Thou shalt not steal.

Q. What is forbidden by this commandment?

A. All unjust taking away, or keeping what belongs to others.

Q. What else?

A. All manner of cheating in buying and selling; or any other way wronging our neighbour.

Q. Must we restore ill gotten goods?

A. Yes, if we are able, or else the sin will not be forgiven; we must also pay our debts.

Q. What is the eighth commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is forbidden by this commandment?

A. All false testimonies, rash judgments, and lies.

Q. What else?

A. All back-biting and detraction, or any words or speeches by which our neighbour's

honour or reputation is in any ways hurt.

Q. What is he bound to do who has injured his neighbour by speaking ill of him?

A. He must make him satisfaction, and restore his good name as far as he is able.

Q. What is the ninth commandment?

A. Thou shalt not covet thy neighbour's wife.

Q. What is forbidden by this?

A. All lustful thoughts and desires, and all wilful pleasure in the irregular motions of the flesh.

Q. What is the tenth commandment?

A. Thou shalt not covet thy neighbour's goods.

Q. What is forbidden by this?

A. All covetous thoughts and unjust desires of our neighbour's goods and profits.

CHAPTER V. THE COMMANDMENTS OF THE CHURCH.

Q. Are we bound to obey the commandments of the Church?

A. Yes, because Christ has said to the pastors of the Church: He that heareth you, heareth me; and he that despiseth you, despiseth me. St. Luke, c. x. ver. 16.

Q. How many are the commandments of the Church?

A. Chiefly six?

Q. Which are they?

A. I. To keep certain appointed days holy; with obligation of hearing mass, and resting from servile works.

II. To fast in Lent, Vigils commanded by the Church, and Ember days; also, to abstain from flesh on the three rogation days, St. Mark, the Sundays of Lent, and all Fridays and Saturdays, (Saturdays between Christmas-day and Candlemas excepted.)

III. To confess our sins to our pastors at least once a year.

IV. To receive the blessed sacrament once a year, and that at Easter, or thereabout.

V. To pay tithes to our pastor.

VI. Not to solemnize marriage at certain times, nor within certain degrees of kindred; nor privately without witness.

Q. Why does the Church command us to fast?

A. That by fasting we may satisfy God for our sins.

Q. At what age do persons begin to be obliged to fast?

A. When they come to the use of reason, so as to be capable of actual sin, which is generally supposed to be about the age of seven years.

Q. At what time do they begin to be obliged to communicate?

A. When they are [illegible] of

being instructed in those sacred mysteries and of discerning the body of our Lord.

CHAP. VI.—THE SACRAMENTS.

Q. What is a sacrament?

A. An outward sign of inward grace, or a sacred mysterious sign and ceremony ordained by Christ, by which grace is conveyed to our souls.

Q. Do all the sacraments give grace?

A. Yes, if we are duly prepared.

Q. Whence have the sacraments the power of giving grace?

A. From Christ's precious blood.

Q. Is it a great happiness to receive the sacraments worthily?

A. Yes; it is the greatest happiness in this world.

Q. How many sacraments are there?

A. Three only, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. What is Baptism?

A. It is a sacrament by which we are made Christians, children of God, and heirs of heaven; and are cleansed from original sin, and actual, if we be guilty of any.

Q. How is Baptism given?

A. By pouring water on the person to be baptized, with the words ordained by Christ.

Q. [illegible]

A. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost; which words ought to be said at the same time the water is poured.

Q. What do we promise in baptism?

A. To renounce the devil, with all his works and pomps.

Q. What is confirmation?

A. It is a sacrament, in which, by the imposition of the hands of the bishop we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Q. How does the bishop administer this sacrament?

A. He prays that the Holy Ghost, may come down upon us, and makes the sign of the cross with the chrism on our foreheads.

Q. To receive confirmation worthily, is it necessary to be in the state of grace?

A. Yes; and children of an age to learn, should be instructed in the Christian doctrine.

Q. What special preparation should be made for confirmation?

A. To make a good confession, and by fervent prayer to beseech the Holy Ghost to descend upon you.

Q. What graces are received by confirmation?

A. The seven gifts of the Holy Ghost;

Q. Say them?

A. (See page 51.)

Q. What is the Holy Eucharist?

A. It is the true body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine.

Q. Why has Christ given himself to us in this sacrament?

A. To feed and nourish our souls, and to enable us to perform all Christian duties.

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the power of God, to whom nothing is hard or impossible; and by the words of Jesus Christ spoken by the priest in the mass.

Q. How must we prepare ourselves to receive the blessed sacrament?

A. We must be in the state of grace, and be fasting from midnight.

Q. What is to be in the state of grace?

A. To be free, at least, from all mortal sins.

Q. Is it a great sin to receive unworthily?

A. Yes, it is; for he that eats and drinks unworthily, eats and drinks judgment to himself. 1 Cor. xi. 29.

Q. What is it to receive unworthily?

A. To receive in mortal sin.

Q. What is the Mass?

A. It is the unbloody sacrifice of the body and blood of Christ, under the appearance of bread and wine.

Q. What means a sacrifice?

A. It means that first and most necessary act of religion by which we acknowledge God's supreme dominion over us, and our total dependence on him.

Q. What are the ends for which we are to offer up this sacrifice?

A. 1st. For God's honour and glory. 2dly. In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son. 3dly. For obtaining pardon for our sins. 4thly. For obtaining all grace and blessings through Jesus Christ.

Q. How must we hear mass?

A. With very great devotion and attention.

Q. What is the sacrament of penance?

A. It is a sacrament in which, by the priest's absolution, joined with contrition, confession, and satisfaction, the sins are forgiven which we have committed after baptism.

Q. How do you prove that the priest has power to absolve sinners if they are truly penitent?

A. From the words of Christ: whose sins ye shall forgive, they are forgiven. St. John, xx. 23.

Q. What are the parts of penance?

A. Contrition, confession, and satisfaction.

Q. What is contrition?

A. A hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

Q. What is a firm purpose of amendment?

A. It is a resolution by the grace of God, not only to avoid sin, but also the occasions of it.

Q. Why are we to be sorry for our sins?

A. The chief and best motive to be sorry for our sins, is for the love of God, who is infinitely good in himself, and infinitely good to us; and therefore, we ought to be exceedingly grieved for having offended him.

Q. What other motives have we to be sorry for our sins?

A. Because by them we lose heaven, and deserve hell.

Q. How may we obtain this hearty contrition and sorrow for our sins?

A. We must earnestly beg it of God, and make use of such considerations and meditations as may move us to it.

Q. What is confession?

A. It is to accuse ourselves of all our sins to a priest, duly authorised.

Q. What if one wilfully conceals a mortal sin in confession?

A. He commits a great sin, by telling a lie to the Holy Ghost, and makes his confession nothing worth.

Q. What must we do that we may leave out no sins in confession?

A. We must carefully examine our consciences upon the ten commandments of God, the six commandments of the Church, the seven deadly sins, and the duties of our calling.

Q. How many things then have we to do by way of preparation for confession?

A. Four things, 1st. We must heartily pray to God for his grace to help us. 2dly. We must carefully examine our consciences. 3dly. We must beg pardon of God, and be very sorry from our hearts for offending him. And 4thly. We must resolve to renounce our sins, and begin a new life for the future.

Q. What is satisfaction?

A. It is doing the penance given by the priest.

Q. What is an indulgence?

A. It is a releasing of the temporal punishment which often remains due to sin, after the guilt has been remitted by the sacrament of penance.

Q. What is Extreme Unction?

A. It is a sacrament which gives grace to die well, and is instituted chiefly for the

spiritual strength and comfort of dying persons.

Q. How is extreme Unction given?

A. By the annointing of the sick, with prayer, for the forgiveness of sin.

Q. When is this sacrament given?

A. When we are in danger of death by sickness.

Q. How should we be prepared for extreme unction?

A. By a good confession, with true sorrow for our sins.

Q. What scripture have you for this sacrament?

A. Is any one sick among you, let him bring in the priests of the church and let them pray over him, annointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. St. James, v. 14, 15.

Q. What is Holy Order?

A. It is a sacrament by which bishops, priests, &c. are ordained, and receive grace and power to perform the duties belonging to their stations.

Q. What is Matrimony?

A. It is a sacrament which gives grace to the married couple to love one another, and bring up their children in the fear of God.

Q. What preparation should be made for this sacrament?

A. To make a good confession, and to be in the state of grace?

CHAP. VIII.—OF THE VIRTUES AND VICES, &c.

Q. How many are the Theological Virtues?

A. Three: Faith, Hope, and Charity.

Q. What is Faith?

A. It is a gift of God infused into our souls, by which we believe, without doubting, all that God has taught and the church proposes; because God cannot deceive nor be deceived.

Q. What is Hope?

A. It is a gift of God by which, relying on his promises, and power to fulfil them, we hope for eternal salvation, and all things necessary for obtaining it.

Q. What is Charity?

A. It is the love of God above all things, because he is infinitely good, and the love of our neighbour as ourselves, for God's sake.

Q. How many are the Cardinal Virtues?

A. Four: Prudence, Justice, Fortitude, and Temperance.

Q. How many are the gifts of the Holy Ghost?

A. Seven: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Godliness, and the fear of the Lord.

Q. How many are the fruits of the Holy Ghost?

A. Twelve: 1, Charity; 2, Joy; 3, Peace; 4, Patience; 5, Benignity; 6, Goodness; 7, Longanimity; 8, Mildness; 9, Faith; 10, Modesty; 11, Continency; 12, Chastity.

Q. Which are the two precepts of Charity?

A. 1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. 2, And thy neighbour as thyself.

Q. Say the seven corporal works of mercy?

A. 1. To feed the hungry; 2, To give drink to the thirsty; 3, To clothe the naked; 4, To visit and ransom the captives; 5, To harbour the harbourless; 6, To visit the sick; 7, To bury the dead.

Q. Say the seven spiritual works of mercy?

A. 1, To admonish the sinner; 2, To instruct the ignorant; 3, To counsel the doubtful; 4, To comfort the sorrowful; 5, To bear wrongs patiently; 6, To forgive all injuries; 7, To pray for the living and the dead.

Q. Say the eight beatitudes?

A. 1, Blessed are the poor in spirit, for theirs is the kingdom of heaven; 2, Blessed are the meek, for they shall possess the land; 3, Blessed are they that mourn for they shall be comforted; 4, Blessed are they that hunger and thirst after justice, for they shall be filled; 5, Blessed are the merciful, for they shall obtain mercy; 6, Blessed are the clean of heart, for they shall see God; 7, Blessed are peacemakers, for they shall be called the children of God; 8, Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

Q. Say the seven deadly sins?

A. 1, Pride; 2, Covetousness; 3, Lust; 4, Wrath; 5, Gluttony; 6, Envy; 7, Sloth.

Q. Say the contrary virtues?

A. 1, Humility; 2, Liberality; 3, Chastity; 4, Meekness; 5, Temperance; 6, Brotherly Love; 7, Diligence.

Q. Say the six sins against the Holy Ghost?

A. 1, Presumption of God's Mercy; 2, Despair; 3, Impugning the known truth; 4, Envy at another's spiritual good; 5, Obstinacy in sin; 6, Final impenitence.

Q. Say the four sins crying to heaven for vengeance?

A. 1, Wilful murder; 2, Sodomy; 3, The

pression of the poor; 4, Defrauding labourers of their wages.

Q. Say the nine ways of being accessary to another person's sins?

A. 1, By counsel; 2, By command; 3, By consent; 4, By provocation; 5, By praise or flattery; 6, By concealment; 7, By partaking; 8, By silence; 9, By defence of the ill done.

Q. Say the three eminent good works?

A. 1, Prayer; 2, Fasting; 3, Almy deeds.

Q. Say the three evangelical counsels?

A. 1, Voluntary poverty; 2, Perpetual chastity; 3, Entire obedience.

Q. Say the four last things to be remembered?

A. 1, Death; 2, Judgment; 3, Heaven; 4, Hell.

CHAP. VIII.—THE CHRISTIAN'S RULE OF LIFE.

Q. Who was the founder of the Christian Religion?

A. Jesus Christ, the Son of God, who came down from heaven to teach us the way to [illegible] life, must the Christian [illegible] to be saved?

[illegible] the rule of life taught by

Q. What is the Christian to do by this rule?

A. He must always hate sin, and love God.

Q. How is he to hate sin?

A. Above all other evils; so as to be resolved never to commit a wilful sin, for the love or fear of any thing whatsoever.

Q. How is he to love God?

A. Above all things, and with his whole heart.

Q. How is he to learn to love God?

A. He must beg of God to teach him: "O my God teach me to love thee!"

Q. What else must he do?

A. He must often think how good God is; often speak to him in his heart, and always seek to please him.

Q. And does not Jesus Christ also teach us to love one another?

A. Yes; he commands us to love all persons without exception, for his sake.

Q. In what manner are we to love one another?

A. In deed, and for God; we are to be ready with truth, and never to allow ourselves [illegible] one.

[illegible]

A. Yes, we [illegible]

them from our hearts but also by wishing them well, and praying for them.

Q. What other rules does Jesus Christ give to all that desire to be his disciples?

A. To deny ourselves, to take up our cross, and to follow him. St. Matt. xvi. 24.

Q. What is meant by denying ourselves?

A. The renouncing our own will, and going against our own humours, inclinations and passions.

Q. Why are we bound to deny ourselves in this manner?

A. Because our natural inclinations are prone to evil from our very childhood, and if not curbed and corrected by self denial, will infallibly carry us to hell.

Q. What is meant by taking up our cross?

A. Patiently submitting to, and willingly undergoing the labours and sufferings of this short life.

Q. And what is meant by following Christ?

A. To follow Christ is to walk in his footsteps, by an imitation of his virtues.

Q. What are the virtues we are to learn of him?

A. To be meek and humble of heart, to [illegible] and to make it our delight to do the will of his Father.

A. The devil, the world, and the flesh.

Q. Whom do you mean by the devil?

A. Satan and his wicked angels, who are ever seeking to draw us into sin, that we may be damned with them.

Q. Whom do you mean by the world?

A. All wicked company; and all such as love the vanities, riches, and pleasures of this world better than God.

Q. Why do you number these things the enemies of the soul?

A. Because they are always tempting by their example, by entry in along with them in the broad road that leads to damnation.

Q. And what do you mean by the flesh?

A. Our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

Q. What must we do to hinder these enemies from dragging us along with them to hell?

A. We must always watch, pray, and fight against all their suggestions and temptations.

CHAP. IX.—THE CHRISTIAN'S DAILY EXERCISE.

Q. What is the first thing you should do in the morning?

A. Make the sign of the cross, and offer my heart and soul to God.

Q. What must you do next?

A. Rise diligently, dress myself modestly, and entertain myself with good thoughts; particularly by considering the goodness of God who gives me this day, to labour in it for the salvation of my soul; and that perhaps this may be my last.

Q. And what do you do after you have put on your clothes?

A. I kneel down to my prayers, and perform my morning exercise.

Q. What is your morning exercise?

A. First, I bow down my whole soul and body to adore my God; and I offer myself to his divine service. Secondly, I give him thanks for his infinite goodness to me, etc. &c. Thirdly, I renew my promises, and desire to live [illegible] and resolve [illegible]

Q. And what prayers do you say after this?

A. I say the Our Father, the Hail Mary and the Apostle's creed; and I shall ask God faith, hope and love of God.

Q. Do you do any thing else?

A. I pray for my friends and for my enemies; for the living and the dead; and for mercy, grace and devotion for all. This I conclude by desiring our blessed Lady to be a mother to me; and by recommending myself to my good angel, that he may the doubt of holiness.

Q. Is this all a good Christian should do by way of morning exercise?

A. No; for he ought also if he has time and opportunity, to meditate on the mysteries on his last end, or some other devout book of devotion.

Q. What ought you to do at the beginning of every work or employment?

A. I ought to offer it up to God's service and to ask that I will do it as becomes it to do

Q. By what other means must you sanctify your ordinary actions and employments of the day?

A. By often raising up my heart to God while I am about them, and saying some short prayer to him.

Q. What do you do as often as you hear the clock strike?

A. I turn myself to God, and say to him, O thy God, teach me to love thee all this day and eternity.

Q. What do you do to prepare to receive any blessing from God?

A. I endeavour immediately to make him a return of thanks, giving and love.

Q. And what do you do when you find yourself tempted to sin?

A. I make the sign of the cross upon my heart, and I cry unto God as servant; as I can, Lord save me or I perish!

Q. And what if you have fallen into any sin?

A. I cast myself in spirit at the feet of Christ, and humbly beg his pardon, saying, Forgive, forgive, O God, my sins.

Q. And what do you say when God sends you any pain, or sickness, or affliction?

A. Thy holy will be done; I am

ay to yourself, from time to time, in the day?

A. Lord what will thou have me to do? Teach me to do thy holy will in all things. Lord keep me from sin. May the name of the Lord be forever blessed. Come, my dear Jesus, and take full possession of my soul. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Q. What is your evening exercise?

A. I say the Our Father, the Hail Mary, and I believe in God, together with the acts of faith, hope, and charity, &c. as I did in the morning.

Q. And do not you always join with the family in saying the litanies and other evening prayers which are usually said in Catholic families?

A. Yes, as also in the daily examination of conscience.

Q. How do you make this daily examination of conscience?

A. First, I place myself in the presence of God, (as I usually do at the beginning of all my prayers) and I beg his light and help to know my sins, and to be sorry for them.

all other duties; what blessings I have received from God; and what offences I have been guilty of against him, by commission or omission.

Thirdly, I give thanks to God for all his blessings, and beg pardon for all my sins, endeavouring to make a hearty act of contrition for them.

Fourthly, I commend my soul into the hands of God, with the best dispositions I can, of love, conformity to his blessed will, and hope in his first sight.

Q. How do you finish the day?

A. I observe the modesty in going to bed; entertaining myself with the thoughts of death; and I endeavour to compose my wife at the foot of the cross, and to give my last thoughts to my crucified Saviour.

A FURTHER INSTRUCTION,

CONCERNING THE

HOLY EUCHARIST, OR COMMUNION.

Q. What is the Holy Eucharist?

Q. Is it not bread and wine which is first put upon the altar, for the celebration of the mass?

A. Yes; it is always bread and wine till the priest pronounces the words of consecration during the mass.

Q. What happens by these words?

A. The bread is changed into the body of Jesus Christ, and the wine into his blood.

Q. Do you believe this firmly?

A. Yes; and as firmly as if I saw it with my eyes, because Jesus Christ has said it.

Q. What is this change called?

A. It is called Transubstantiation;—that is to say, a change of one substance into another.

Q. Does any thing remain of the bread and wine after consecration?

A. Nothing remains of them but the forms or appearances.

Q. What do you mean by forms or appearances?

A. I mean that which appears to our senses; as the figure, the colour, and the taste.

Q. Is there any thing under the form of bread but the body of Jesus Christ?

A. [illegible] his blood, his soul, [illegible] the whole person of

Jesus Christ is also wholly there.

Q. When the priest breaks the consecrated Host, does he also break the body of Jesus Christ?

A. No; Jesus Christ is under the form in such a manner that he cannot be divided.

Q. When the Host is divided, under which part is Jesus Christ?

A. He is whole and entire under each part.

Q. Does he who receives but one part of the host, or but one form, receive Jesus Christ whole and entire?

A. Yes; because Jesus Christ is whole and entire under each form, and under each part of the forms.

Q. Does Jesus Christ leave heaven to come into the Eucharist?

A. No; he is at the same time in heaven and under each of the consecrated hosts in the world.

Q. How can all this be done?

A. By the almighty power of God, who can do what he will.

Q. What is Communion?

A. It is the receiving of the Sacrament of the Eucharist.

Q. Should we dispose ourselves to receive it well?

A. Yes; we should [illegible]

A. 1. It unites us intimately with Jesus Christ who becomes really our nourishment; 2, It increases in us the spiritual life of grace; 3, It moderates the violence of our passions, and weakens concupiscence; 4, It is a pledge of eternal life, and of a glorious resurrection; 5, It is a memorial of the death of our Lord.

Q. Does the Holy Eucharist work these effects in all who receive it?

A. There are some, who by their communions, draw upon themselves the curse of God.

Q. Who are they?

A. They who receive unworthily.

Q. What is it to receive unworthily?

A. It is to receive with a conscience defiled by mortal sin.

Q. Is it a great sin to receive thus?

A. Yes; it is to profane the body and blood of Jesus Christ.

Q. Do these receive the body and blood of Jesus Christ?

A. Yes; but to their own judgment.

Q. How can a man avoid so great a crime?

A. By cleansing his conscience by a good

A. To be fasting; that is, to have neither ate nor drank from midnight.

Q. With what sentiments are we to approach the holy communion?

A. With great devotion, with fervent love for Jesus Christ, and with a profound humility.

Q. At what time are we more strictly bound to receive it?

A. At Easter, and when we are in danger of death.

METHOD OF SERVING AT MASS.

Let the Clerk kneel at the left side of the Priest, and answer as follows:

P. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et dolioso erue me.

C. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum

C. Et introibo ad altare Dei; ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, (Percutit pectus ter dicendo) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

C. Amen.

P. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

[At the altar.]

[illegible] Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.
C. Amen.
P. Indulgentiam, &c.
C. Amen.
P. Deus tu conversus vivificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison. C. Kyrie eleison.
P. Kyrie eleison. C. Christe eleison.
P. Christe eleison. C. Christe eleison.
P. Kyrie eleison. C. Kyrie eleison.
P. Kyrie eleison.
P. [illegible] vobiscum et Pietatem
C. Et cum spiritu tuo et Lætitia.
P. [illegible]
C. [illegible]

[illegible]

[Here make the sign of the cross, and say]
C. Gloria tibi, Domine.

[Make reverence at the beginning and ending of the Gospel, and at the name of Jesus; at the end says Laus tibi, Christe.]

P. Dominus vobiscum.
C. Et cum spiritu tuo.

[Here the Clerk is to give wine and water decently, if required, and a towel for the priest and deacon.]

P. Oremus. Praeceptis.

Da Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque ecclesiae suae sanctae.

P. Per omnia saecula saeculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Sursum corda sit semper vobiscum.
C. Et cum spiritu tuo.
[The clerk must take the pen and hold it ready, & the priest to him.]
P. Per omnia.
C. Et cum spiritu tuo.
[Putting a little wine, give the pen to the minister, standing by every cruet, dipping them give wine and water to the priest, and if there be any communicants, provide a towel, and say the Confiteor; after they have received, give the wine and water to the priest, remove the book, and take away the towel.]
P. Dominus Vobiscum.
C. Et cum spiritu tuo.
P. Per omnia secula seculorum.
C. Amen.
P. In nomine, &c. Benedicamus Domino.
C. Deo gratias.
[Note, that in Masses for the dead, it is not said, P. In nomine, &c. but requiescant, &c. Amen.]
[Removes the book if he have it.]

The manner of a lay person Baptizing an infant in case of danger of death.

[illegible] water, pour it on the head of the child; and while you are pouring it, [illegible] words:

[illegible] in the name of the Father, and of the Son, and of the Holy Ghost.

Any person, whether man, woman, or child, may baptize an infant in case of danger of death.

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rs if they are truly

of Christ, whose
y are forgiven, &c.

A. Contrition, confession, and
Q. What is contrition?
A. A hearty sorrow for our si
we have offended so good a God
purpose of amendment.
Q. What is a firm purpose
ment?
A. It is a resolution by the
not only to avoid sin, but also
of it.
Q. Why are we to be sorry for
A. The chief and best motiv
for our sins, is for the love of God
nitely good in himself, and infinit
and therefore, we ought to be exc
ved for having offended him.
Q. What other motives have
for our sins?
A. Because by them we los
deserve hell.
Q. How may we obtain this
tion and sorrow for our sins?
A. We must earnestly beg
make use of such considerati
tions as may move us to it.
Q. What is confession?
A. It is to accuse ourselves o
a priest, duly authorised.
Q. What if one wilfully co
sin in confession?